The Contentes of this Booke.

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BRITISH

The Pilgrimage of Man, wandering in a wildernesse of Woe.

CHAP. 1.

Of the miserable birth of Man, and of his first calamities.

MAN being the Image of GOD, and the chiefe worke of Nature, of all other creatures is most miserable in his birth: For, both Beastes & Birdes are brought into the world, either couered with haire, feathers, or woull: not so much as the seedes and corne of the ground, but Nature hath clothed them with eares and huskes, man onely excepted: for hee being once come from the prison of his mothers wombe, seemeth no other thing, but the similitude of a poore Worme, that commeth creeping out of the earth.

With what cloathing is he couered. (making his entry into the Pallace of this world) but onely with blood, wherein he is bathed and couered, the which signifieth no other thing but the Image and figure of sinne?

What is the first song that he singeth at his comming into the world, but onely weepings and waylings: which are as messengers, & foreshewers of his calamities to come, the which bicause he cannot expresse in words, he witnesseth by teares? Likewise pittifull cryes in the beginning of Monarches, Emperours,

and Kinges, and others, that cause so many Tragedies to happen in the world.

But now contrariwise, the Worme (be he neuer so little) as soone as Nature hath brought him out of the earth, beginneth to caull and creepe, and to seeke for food: The litle Chicken so soone as he is out of the shell, is found cleane, and needeth not to be washed like vnto Man, but runneth after the Henne, and knoweth when he is called: he picketh and eateth; he feareth the Kite, without prouuing before her mallice: he flyeth danger, onely guyded by Nature.

But beholde Man, so sonne as he is come into the world, is like vnto a litle Monster, and a lumpe of Flesh, which will let himselfe to be eaten of other beastes, if he be not seene vnto; and die for hunger before he can finde his mothers breast: and will as soone eate poyson, as good meate: and handle hot Iron, before he can discerne the good from the euill: yet for all this, he nameth himselfe the Prince of all other creatures.

Thus man being brought into this miserable worlde, and pluudged in the gulfe of miseries, he then requireth to haue nourishment and cloathing, to comfort the infirmitie of his nature: The office of which is appoynted to Mothers, in consideration whereof Nature hath giuen them Breastes, which are like two litle Bottles, very proper and necessarie for their sustenance.

But now to speake of the miserie of Man in his nouriture, how many Mothers are there at this day in the world (nay rather we may truely call them cruell Sepmothers) who hauing according to Nature, brought their Children foorth into the world, and because they wil not take a litle paines to nourish them themselues, they send them to sorrie Villages to be nursed of strange and vnknowne Nurses, which oftentimes do change their Children, and bring home others in their stead: Yet for all this they will not be ashamed to hold a litle Dogge in their armes, rather then the fruite that was ingendred in their wombes.

This inhumaine practise is not vsed amongst Beastes be they neuer so brutish: for their natures are such, that they neuer put

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their young ones in the keeping of others, though Nature giue them neuer so many, but they nourish them themselues, and are such zelous protectors of their young ones, that they keepe them almost alwayes in their presence, till such time as they can auoyde danger: And that which is more to be maruailed at, there riseth a certaine strife betweene the male and the female, which of them shall be the keeper: And for that intent they many times quarrell and fight one with another: the which may be seene not only in Apes, but also in Beares, which in nature are fierce and cruell, yet they haue so great affection to their young ones, that they are not onely content to nourish them with their milke, but as soone as they are brought foorth, hauing almost no forme or fashion, they licke them and polish them, to make them more perfect.

Likewise the little Birdes, couering fiue or sixe vnder their winges, and hauing neither graine nor other seede for their sustenance, notwithstanding they spare neither art nor diligence, wherewith Nature hath endued them, for their nourishment.

It is therefore a true witnesse of humane miserie, in that Children are forced against Nature, to sucke the milke of a strange woman; and many times of such a one as may be found best cheape, what corruption or deformitie soeuer she haue: the which many times is so contagious to the Children, that it were better for them to be nourished by some brute Beast in the wildernes, then to be put into the custody of such a Nurse: as for example. The crueltie and infamous life of Caligula the fourth Emperour of Rome, was not imputed to Father or Mother, but to the Nurse that gaue him sucke: which woman was so cruell and barberous of her selfe, that she rubbed the Nipples of her Breasts with blood, causing the Child to whom she gaue milke, to sucke them: the which thing was so well practised of him, that he did not onely commit an infinite number of Murders, but many times licked his sword and dagger being barbed and stay

in blood, and wished that all the world had but one head, to the end that with one blow he might behead them, and then raigne alone vpon the earth.

Seeing then that the Child hath not felt or suffered sorrow enough in his Mothers wombe, but as soone as he is borne, there is prepared a new sorrow for him by the ingratitude of such Mothers which are so delicate & tender of themselues, that they will not nourish them, but cause them to sucke the Milke of those that oftentimes doe change their fruite, or else feede them with corrupted Milke, by the which meanes, in processe of time, there ryseth a number of diseases, to the great hurt of poore Children, and continuall reproch of their mothers.

This is of a trueth and often verified, that if the Nurse be froward, the Child will be froward, not by receiuing of their Milke, but by often looking vpon it. If she be a drunkard, she will cause the Child to be the like; as it is read in the life of the Emperour Tiberius, who was a great Drunkarde, for that the Nurse that gaue him sucke, did not onely drinke vnmeasurably, but also did feed the Child with Soppes tempered in Wine.

Heere you may see that the Nurses haue so much power as to reforme the manners and body of the Child, so that if she be sickely, she rendereth the Childe sickenesse: If she be wicked, she causeth the Child also to be wicked.

But heere I will leaue Children in their Nurses keeping, and speake of their following calamities: In how manie dangers be they wrappen whilst they be a nursing, some will burst with erying, some neuer rest in quiet all the night long, so that their Nurses can take no sleepe: Some when they can scant goe, will fall and breake their faces, and their lims, so that many times there is seene about them many greeuous woundes, besides the diseases which they take by nature.

But who will not wonder to see the fantasticall manners

of litle Children, who for the moſt part will dabble in the Water and Channels like a litle Ducke: making litle houſes of earth: counterfayting the Horſemen in ryding on a litle ſticke: running after Dogges and Cattes: and will be angry with ſome, and pleaſed with others: who would thinke that ſuch a miſerable creature (by ſucceſſion of time) would become ſo proud and lofty? therefore if we will conſider it, we haue iuſt cauſe to mourne at their birthes, and reioyce at their burialles.

If the Prophet Ieremie bewayled the captiuitie of the Iewes in Babylon: if Anchiſes lamented the deſtruction of proud Troy; if the Conſull Marcellus lamented the Cittie of Syracuſa when he ſaw it on fire, and Saluſt the corruption of Rome, we may well with ſo many men of fame, bewayle the miſerable entrie that man maketh into this worlde, his dangerous aduauncement, and ſorrowfull departure: All which, being profoundly conſidered by the Prophet Eſay, in the ninth Chapter, hee bewayleth his birth, and murmureth againſt his Knees that held him vp, and alſo the Breaſts that gaue him ſucke.

Likewiſe the Prophet Ieremie in the twentie Chapter, conſidering that man is made of duſt and earth, conceiued in ſinne, borne in paine, and at the laſt made a pray for wormes, doth wiſh that his mothers wombe had ſerued for his tombe.

Iob in his thirteenth Chapter, likewiſe ſetteth man out in his right cullours, when he ſayth: Man that is borne of a Woman hath but a ſhort time to liue, and is full of miſerie. Out of theſe wordes we may gather ſomewhat, for among ſt all the creatures whom God hath created, there is none ſubiect to more miſeries than a woman, eſpecially thoſe that are fruitefull and beare children, for they haue ſcant a months reſt in a whole yeare, but are continually ouercome with ſorrow and feare. Then he ſaith, hauing a ſhort time to liue. In deede what is more ſhorter then the life of man, vnto whom in ſtopping his noſe and his mouth, the life is gone,

for his life is nothing but a blast of wind inclosed therein.

I haue read of many that haue murmured against Nature, for giuing long life to Harts and Rauens, whose liues bring no profite, and vnto man (King of all things vpon earth) but a short life, although he knoweth how to imploy his time, and yet the litle time that he hath to liue, is shortned by sleepes, dreames, sorrowes, and cares: therefore we may iustly say, that mans life is full of miserie and sorrow.

CHAP. 2.

Of the miserie of Man entring into his youth, and yeeres of discretion.

WE haue already heard discoursed and shewed in order, what perrils and dangers Man hath at his first comming into the world, now therefore let vs consider what he is when he is sprung vp, and whether that there be an end of his miseries or no: Of which, if we be equall Iudges, we shall finde that he doth rather increase then decrease in miseries: for this is the time of mans life wherein Nature doth reare against him a more furious combate, for now his blood beginneth to rise: the Flesh prouoketh him to his owne pleasure, the wicked world espyeth him, the Diuell tempteth him, and his selfe-wild youthfulnesse leadeth him: so that it is impossible, but that he which is assayled with so many vices, & succoured of none, in the end is discomfited and ouercome: for in the body of youth, Riot, Libertie, and Deliciousnes

liciousnes aboundeth: For all the Vices in the world (sayth Marcus Aurelius) doe there plant their sledge.

Therefore it behoueth when the trees are young, to vphold them, and to loppe the ouer-waighty branches, if afterward yee intend to gather any fruite.

Likewise it is necessarie to reforme and correct the Vices that raigne in youth, least afterward it returne to the parents shame and reproch: But there are at this day, many Fathers and Mothers, which for default not to haue well instructed their Children in their youth, doe receiue much sorrow and griefe in their age. Moreouer, there are many Mothers, which in stead of giuing them good and godly instructions, nourish and bring them vp in voluptuousnes and pride: and although they be nourishers of their bodyes, so are they destroyers of their soules.

If Hely was greeuously punished with his Children, for that he did not so sharply chastize them as their offences did require, what shall become of those Fathers and Mothers, which in stead of correctors, are their Childrens corruptors? Such Parents may well be compared to Apes, which kill their young ones by too much strayning them betweene their armes, and keeping them so deare: and this is the cause that so many fall into the handes of the Hangman, which are to them, reformers and correctors.

Many there be that in stead of giuing good exhortations to their Family, do shew them first themselues naughtie and wicked examples: for the first commaundement that they giue them how to liue well, is to blaspheme, sweare, exercise gluttonie, and drunkennesse: to spoyle the substaunce of their youth, to be fornicators, and to kisse women and maydens in their presence. There be also many Mothers heere in England, that learne their Daughters to daunce, to vse rethoricke tearmes, to haunt companies, to scoffe and flouie, to paint and cullout their faces, to decke their fingers with Ringes, and their neckes with Jewels, as though they were Jewell

sellers, pretending to keepe a shop: but in the end it will happen to them as it did to the Prophet Dauid, 2 *King.* 13. & 15. whose sinne was punished in his Children, which were most of them so wicked, that the one of them deflowred his owne sister, and the other killed his brother, & afterward sought the death of his owne father, & chased him out of his kingdome.

The auncient Philosophers maintained this argument, that all sinnes committed in this world, were punished in the world to come, except the sinne that man committeth in the bringing vp of his Children, and for that, he suffereth punishment in this world: for the Father can giue nothing to his Child but fraile and mortall flesh, by the corruption whereof the life taketh end: but by good learning & knowledge, eternall prayse and memorie is gotten: Therefore to conclude, if that Children haue been in great miserie, being nourished with spotted milke, yet the miserie doubleth in those that should cause them to be instructed: for the food of the body is more vile then the food of the soule.

But now when he is come to the seuenth yeare of his age, it behoueth his Parents to haue Tutors and Schoolemaisters for to instruct him in good learning: but growing further into yeares, and comming to his abolliencie, it is needfull then to haue more rigorous reformers, for to tame his wild youth, and to breake him to labour.

CHAP. 3.

Of the miserie of man being come to his full strength.

HAuing finished this our seconde Discourse, Man is growne to his full perfection both of strength and discretion: in which time he entereth into deeper cogitations and trauell in the spirit: It is requisite therefore, that he frequent publicke places, that he learne the

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companie of those that are as touchstones for to know the good from euill: If he be come of a great & a Noble stocke, he must make many enterprises of warre, put himselfe in perils, hazard his life, and shed his blood for to die in the bedde of Honour: or else he shall be reputed a dastardly Cowarde, and vtterly despised of all men.

If he be of bare estate, and that he be called to the knowledge of Arts, Sciences, and needfull Trades, yet for all that, he runneth into a thousand dangers, trauels, paines and troubles, as well of the body as of the soule: he toyleth day and night, and sweateath water and blood to get a maintenaunce during his life, and oftentimes it is seene that what paynes soeuer man taketh for his lyuing, yet it is scant sufficient to serue his necessitie.

It is not therefore without bause that Marcus Aurelius was wont to say (when he considered the misery of mankind:) I mused in my minde (sayd he) whether there might be found in any age a man that could vaunt, that he neuer in at his lifetime tasted aduersitie: and assuredly if there might be such a one found, he would be such a fearefull monster vpon the earth, that all liuing things would be amazed to behold him. Then he concluded after this sort, saying: And in the ende I found mine owne thoughts true: for he that was yesterday rich, was to day poore. He that was yesterday in health, was to day sicke: He that laughed yesterday, to day did weepe: He that was yesterday in prosperitie, was to day in aduersity: and he that was yesterday aliue, was to day dead.

But let vs now returne to our former matter, & set downe our Discourses in order. What lyuing man is he in all the world, that hath giuen himselfe to any Science, or otherwise to liue, but that at one time or other, he disliketh of his owne profession, and is weary thereof? And for the better vnderstanding of the same, we will particularly discourse the miseries, and troublesome lyues of all the principall Estates lyuing vpon the bosome of the sinfull earth.

CHAP. 4.

Of the miserie of wicked Kinges, Princes, and Monarches.

SEarching into all estates of men, wee shall finde that Fortune aboue all other mortal creatures, hath prouided for Kings most liberally: for what maketh man more happie in this world, then goodes, honours, dignities, and rule: lysence to doe good or euill without controulement, power to exercise liberalitie, and all kind of pleasure, as well of the body as of the minde: all that may be wished for to the contentation of man, either in varietie of meates, magnificence in seruice, or in vestures: to rayse at their pleasure the meanest man to high place, and with a frowne, disgrace the mightiest: All which is continually at a Princes commaunde: there is nothing that may please the memorie, or flatter the desires of the flesh, but is prepared for them euen from their cradles, onely to make their liues more happy and full of felicitie.

But now if we iudge of their liues vprightly, and waigh them in a true ballance, we shall finde that the selfe same thinges which makes them happy in this world, are the very instruments of vice, and the cause of greater sorrowes: For what auayleth their costly ornamentes, honourable seruices, and dellicate meates, when that they are in continuall feare to be poysoned, wrong seduced, and often beguiled by their seruitours: Haue we not had experience thereof many times:

Doth not Histories report, that some Princes haue bin poysoned with Papers, and with the smoake of Torches? Mee may read likewise of certaine Emperours that durst net lye downe to rest in the night, before they had caused their Beds to be lyen on, and all the corners of their Chambers to be searched, least they should be strangled or murdered in their sleepes. Others that would not permit any Barbers to touch their faces, for feare that in trimming of their heades or beardes, they would cut their throates: And yet to this day they are in such feare, that they dare not put meate into their mouthes before their Taster haue tasted thereof.

What felicitie can a King or Prince haue, that hath many thousandes of men vnder their gouernmentes, when he must watch for all, heare the complaintes and cryes of euery one, procure euery mans sauegard, prouoke some to doe well by liberall gifts, and others by terrour and feare: He must nourish peace amongst his Subiectes, & defend his Realme against the inuasion of foraigne enemies, besides many other calamities that are depending vpon a Regall Crowne.

But now touching the vnhappie states of wicked Princes, vnto whom three kindes of people are most agreeable, and familiar: The first are Flatterers, which be the chiefe enemies to all Vertue, and they that impoyson their soules with a poyson so pestiferous, that it is contagious to all the world: their Princes Folly, they call Prudence: their cruelitie, Iustice: their Letcherie, Wantonnesse: their Fornications, Pleasures and Pastimes: if they be couetous, they call it Good husbandry: if they be prodigall, they call it Liberalitie: So that there is no Vice in a Prince, but they cloake it vnder the shadow of some Vertue. The second sort are such, who neuer rest night, but that in the morning they bring in some new inuention or other, how to taxe and draw money from the poore people, and generally all their studie is imployed to be wastfull and prodigall in the exactions and miseries of the poore Commons. The third & last sort are such,

that vnder the cloake of kindnes and honesty (counterfaytyng good men) haue alwayes their eyes vpon other mens liuings, & make themselues reformers of vices. They inuent wicked and false deuises, not only how to get other mens goods, but oftentimes their liues, whom before God are most innocent.

Behold, here you may well see the manifold miseries that compasse Scepters and states of Princes: Here are the Thornes that they receiue in recompence of their highnesse and royall Dignity, which ought like a Lampe to giue light to all the world: but when it is eclipsed or darkened with any vice, it is more reprochfull in them, then in any other priuate person whatsoeuer: for they sinne not onely in the fault which they commit, but also by the example that they giue.

The abundance of honours and pleasures that Princes enioy, serueth as a bayte to induce them to euill, and are the very Matches to giue fire to Vice. What was Saul before he was made King, whose life is shewed in the holy Scripture, whom God did elect? yet he made a sodaine eclipse in changing. How woonderfull was the beginning of the raigne of King Salomon, the which being ouercome with Royall pleasures, gaue himselfe as a prey to Women? Of two & twentie Kings of Iuda, there is found but fiue or sixe, that haue continued in their vertue. If we consider the estate of the Assirians, Persians, Grecians, and Egyptians, we shall finde more of them wicked then good. If we consider what the Kings and Romane Emperours were (which hath been the most flourishing Common-wealth in the world) we shall finde them so ouercome with vices, and all kind of cruelties, that I do almost abhorre to speake of their corrupt & defiled liues: What was the estate of their Common-wealth, before that Sulla & Marius did murmure against it, before that Catalina and Catulla did perturbe it, before that Cæsar and Pompey did slaunder it, before that Augustus and Marcus Antonius did destroy it, before that Tiberius and Caligula did defame it, before that Domitian and Nero did defame it? For al-

though

though they made it rich with many Kingdomes and Lordships, yet were the vices they brought with them, more greater then the Kingdomes they gayned: For their goodes and riches are consumed, yet their vices remaine vnto this day. What memorie remayneth of Romulus, that founded the Citie of Rome? Of Numa Pompilius, that erected the Capitoll? Of Ancus Marius, that compassed it with walles? Did not they shew what felicitie remaineth in high estates, who are more subiect to the assaultes of Fortune, then any other earthly creature? For many times the threed of lyfe breaketh, when they thinke least of death: and then the infamie of those that be wicked, remayneth written in Histories, for a perpetuall memorie thereof: The which thing all Estates ought more to regarde a thousande times, then the tongue that speaketh euill, which can but shame the lyuing: but Bookes recorde a perpetuall infamie for euer. Which thing being duely considered of by many Emperours and Kinges in times past, forsooke their Sceptors, and Roall Empires, and betooke them to an obscure life, resting better contented with a litle in quiet, then to enioy with full sayle the crooked honours of the world.

CHAP. 5.

Of the miserie of vicious Courtiers, and of their wicked lives.

What greater felicitie can there be in this world, then to be in a Princes fauour, to be at his elbow at all times, to vse courtly manners, and other offices of humanity: of which number, there be some so subtile and craftie, that they do play as the Fisherman, who as soone

soone as he hath gotten any thing in his Net, giueth ouer the Court, and goeth his way. Otherſome there are, that play all out: and other that remaine vntill they become wonderous rich; and in the end, they are made to reſtore all backe againe. There are alſo other that doe nothing but inuent meanes to enlarge their owne treaſures, & become wealthy with ſpoyling poore people. Princes do by them many times, as we do by our Hogs, we let them fatten to the end we may eate them afterward: ſo likewiſe are they ſuffered many times, to enrich themſelues, to be diſpoyled afterward when they are fatt: and one that is new come, oftentimes is preferred in their places.

By this you may ſee that Courtiers oftentimes do ſell their libertie to become rich: For they muſt obey all commaundements they muſt frame themſelues to laugh when the Prince laugheth, to weepe when he weepeth, approoue that which he approueth, and condemne that which he condemneth. They muſt alter and change their natures, to be ſeuere with thoſe that are ſeuere: ſorrowfull with thoſe that are ſorrowfull: and in a manner transforme themſelues, according to the nature of him whom they will pleaſe, or els he ſhal get nothing. To be briefe, they muſt frame themſelues to his manners and nature: and yet many times one little offence ſtayneth all the ſeruice they haue done in their life time before.

Many in Princes Courtes put off their Cappes to them, whom they would gladly ſee cut ſhorter by the head: and often bow their knees to doo them reuerence, whom they wiſh had broken their neckes.

Heere you may ſee the life of a great number of vicious Courtiers, which is no life, but rather a lingering death: here you may ſee wherein their youth is imployed, which is no youth, but a tranſitorie death: for when they come to age, they bring nothing from thence but gray heads, their feete full of Goutes, their backes full of paine, their heartes full of ſorrow, and their ſoules filled with ſinne.

Chap.

CHAP. 6.

Of the miserie of Magistrates, that administer not true Iustice: with a Discourse against wicked Iudges.

NOw our Discourse of Courtiers being past, it is requisite that we speake of things done in the ciuill life, and to how many miseries it is subiect: For although it be at this day a degree most Noble and necessary for the peace of mans life, yet shall we finde that it deserues to haue his part in this Pilgrimage, as well as others: and if there be any delectation, pleasure, or honour, depending thereon, yet it is transitorie and vncertaine.

First, knowing that all the actions of Magistrates, passe before the eyes of the common people, whose iudgements in matters of state be but simple, yet haue they a certaine smell or sauour to know the good from euill: wherefore those that be Iudges and Magistrates, be subiect (as in a Play) to be hissed at and chased away with shame and confusion.

For the haire-braind people, which is compared to a monster with many heads, are mutable, vncertaine, fraudulent, apt to wrath and mutenie, readie to praise or dispraise, without wisedome or discretion, variable in their talke, vnlearned and vnskilfull.

Therefore it behoueth that the life of a Iudge or Magistrate be sincere and vertuous: for as hee iudgeth openly, so shal he be iudged of the people seuerally, not onely in matters

of waight and importance, but in those of small consequence: For always the rude people will finde somewhat to reprime, as the Lacedemonians murmured at their Law-maker Licurgus, for that he went alwayes holding downe his head. The Venetians defamed wise Caro in his eating, and accounted Pompeius unciuill, for that he would scratch with one finger onely: Yet these are but few in comparison of other good men that the common sort haue persecuted, banished, and in the end put to death. If that great Orator Demosthenes were aliue, he could say somewhat, who after he had a long time been a iust and faythfull Gouernour of the Common-wealth of Athens, was in the end (without cause) vniustly banished. Moses, and many other holy men haue so many times tasted the furie of the common people, that if they were this day liuing, they would powre out most grieuous complaintes against them.

Now we haue shewed and set forth the miseries that proceede from common people, so must we in like sort put into the ballance the errours and corruptions that are founde in wicked Iudges: Of the which sort, some are corrupted with Feare, for such feare they haue, that rather then they will displease a Prince or a great Lord, will violate Iustice like Pilate, that condemned Christ, for feare that he had to displease the Emperour Tyberius.

Other Magistrates are corrupted by Loue, as was Herod, who for to please the foolish loue of a Damsell that dauced, condemned to death Saint Iohn Baptist, although he knew he was iust and innocent.

Some are many times corrupted by Hatred, as was the chiefe Priest, that condemned Saint Paul to be stoned to death, though he deserued it not.

Some Magistrates are corrupted by Siluer and Gold, and other Gifts and Presents, as were the children of the Prophet Samuel: and this disease is so contagious, that I feare (at this day) many are infected with it.

They

They all loue Rewards (sayth the Prophet) they all seeke for Gifts: they do not right to the Orphane, and the Widdowes complaint commeth not before them. And in an other place, Woe be to you that are corrupted by Money, by hatred of Iustice, and which iudge the good to be euill, and the euill good: making the light darknesse, and the darknesse light. Woe be to you that haue not respect to the deserts of things, but to the deserts of men: that regard not equitie, but gifts that are giuen: that regard not Iustice, but Money. You are diligent in rich mens causes, but you deferre the cause of the poore: You are to them most cruell and rigorous Iudges, but vnto the rich, kind and tractable.

The Prophet Ieremie cryeth out against wicked Iudges, and sayth. They are magnified, and become rich: they haue left the Orphanes, and haue not done iustice for the poore: Shall not I therefore punish these things (saith the Lord) and my soule take vengeance on such manner of people?

Heare also the sentence that Saint Iames pronounceth against them at the day of iudgement: You haue condemned and killed the iust: you haue liued in wantonnesse in this world, and taken your ease, now therefore (sayth the Lord of hoasts) weepe and howle in your wretchednesse that shall come vpon you: your garments are moatheaten, your gold and siluer is canckred, and the rust thereof shall be a witnesse against you, and it shall eate your flesh as it were fire, for the complaints of the poore are ascended vp to my Throne.

These are the complaints that the Prophets and Apostles made against wicked Iudges and Magistrates: and likewise the censures that our good God hath thundred against them. And now I will speake of the miseries of Mariage, with a Discourse of the same.

Ca. Chap.

CHAP. 7.

Of the prayse of Mariage, and likewise the miseries that ensue thereon.

There is no ioy nor pleasure in the worlde, which may be compared to Maryage, for there is such fellowship betweene the parties coupled, that they seeme two mindes to be transformed into one: likewise both good fortune and bad, is common to both: their cares equall, & their ioyes equall: and to be briefe, all things are in common betweene them two.

If we account it pleasure to commit our secrets to our friendes and neighbours, how much greater is the ioy, when we may discoker our thoughts to her, that is ioyned to us by such a knot of affinitie, that we put as much trust in her as in our selues, making her wholly treasurer or faythfull keeper of the secrets of our minde?

What greater witnesse of feruent loue and vndesoluable amity can there be, than to forsake father, mother, sister, and brother, and generally all their kindred, till they become enemy to themselues, for to follow a husband, that doth honor and reuerence her, and hauing all other thinges in disdaine, she onely cleaueth to him: If he be rich, she keepeth his goods: if he be poore, she is companion with him in pouerty: if he be in prosperitie, his felicitie is redoubled in her: if he be in aduersitie, he beareth but the one halfe of the griefe: and furthermore, she comforteth him, assisteth and serueth him: If a man will remaine solitarie in his house, his wife keepeth him

him companie: if he will goe into the fieldes, she conducteth him with her eye so farre as she can see him: she desireth and honoreth him: being absent, she complayneth and sigheth, and wisheth his company: being come home, he is welcommed, and receaued with the best shew and tokens of loue: and for to speake trueth, it seemeth that a wife is a gift from heauen graunted to a man, as well for the contentation of youth, as the rest and solace of age.

Nature cangiue vs but one Father, and one Mother: but Marriage presenteth many in our Children, the which doe reuerence and honour vs, and are more dearo vnto vs then our owne selues: for (being young) they play, prattle, laugh, and shew vs many pretty toyes: they prepare vs an infinite number of pleasures: and it seemeth that they are giuen vs by nature, to passe away part of our miserable life. If we be afflicted with age, they shew the ouety of children, close vp our eyes, and bring vs to the earth, from whence we came. They are our bones, our flesh and blood; for in seeing them, we see our selues. The Father beholding his Children, may be well assured that he seeth his lively youth renewed in their faces, in whom we are almost regenerate and borne againe, in such sort, that age is most greeuous vnto vs, beholding the myrroues and similitudes of our selues, the which doth make our memories almost immortall.

Many are the ioyes & sweete pleasures in marriage, which for breuities sake I passe ouer: but if we do well consider it, and waigh it in a iust ballance, we shall find that amongst these Roses, are many Thornes growing: and amongst these sweet shewars of Rains, we shall find that there falleth much Haile. But with reuerence now I craue pardon of all vertuous Women, that with patience I may discouer my intent, and that my presumption may not gaine the least frowne from their chast browes: for to the vicious I speake, and not to them whose breastes harbours the liberall fountaine of vertue and wisedome.

The Athenians (being a people much commended for their prudence & wisedome) seeing that Husbands & Wives could not agree, because of an infinite number of discensions that chaunced betweene them, were constrayned to ordaine certaine Magistrats in their Country, whom they called Reconcilers of married ones: the Office of whom was to set agreement betweene the husband and the wife. The Spartanies and Romanes had also such like Lawes and orders amongst them: so great was the insolence and rashnes of some women towards their husbands.

In this age there are but few I thinke, can beare patiently the charges of marriage, or can endure the vnbridled rage of some women, and to speake truth without flattery, if thou takest her rich, thou makest thy selfe a bondslaue, for thinking to marry thine equall, thou marriest a commaunding mistresse: If thou takest her foule, thou canst not loue her: If thou takest her fayre, it is an Image at thy gate to bring thee company: Beauty is a Tower that is assayled of all the world, & therefore it is a hard thing to keepe that, when euery one seeketh to haue the key: Then this is the conclusion, Riches causeth a woman to be proud, Beautie maketh her suspected, and hard fauoured causeth her to be hated.

Therefore Dyponares hauing tasted the martyrdomes of marriage, sayd that there was but two good dayes in all the life of marriage: Whereof the one was the wedding day vpon which is made good cheare, the Bride fresh and faire, and of all pleasures the beginning is most delectable: The other good day is when the woman dyeth, for then the husband is out of bondage and thraldome.

Yet for all this a woman is to man a necessarie euill, and one whom he cannot well liue without: Seeing that there is nothing more harder to finde in this world, then a good Woman, a good Mule, and a good Goate, are three vnhappy Beastes: And to conclude, there is nothing more ligther then a womans tongue, vnbrideled: more piercing then her

out-

outregious wordes: more to be feared, then her boldnesse: more cruell, then her mallice: nor more dangerous then her furie: Besides many other hurtfull discommodities of their huswiferie, which for this time I passe ouer, and so returne to our former Discourse.

CHAP. 8.

Of the Worldes generall miserie, and the vices of all sortes in the Communaltie.

Of all the miseries that hapneth to man in this Pilgrimage of woe, these hereafter following, are the greatest: Of which Nature her selfe hath complayned vnto God, who sayth, that man for euery Vice hath a cloake of Vertue to couer it: as for example, those that wounde and kill one another, we call them hardy and strong, and we say that they haue a regard to honour, and therefore deserue commendations. They that violate Women, and rauish Virgins, we call that bearing of loue. Those that are proud, and seeke by all vnlawfull meanes to climbe vp to high Dignities, we call them honorable, graue, and men of ripe iudgement. Those that are couetous, and beguile their neighboures by craftie subtilities and inuentions, and so in short time become rich, those they call good husbands, and men that will seeke to liue: besides many other Vices which are shadowed vnder the mantle of Vertue, the which is one principall cause that so many miseries do fall vpon the world: and to speake trueth, the whole earth is drowned in sinne, that it seemeth to be the sinke wherein all the wickednesse of the former age hath been empied.

Who euer saw the sin of Couetousnes more deeper rooted in the world, then at this present day: for all the Cities, Prouinces, and Kingdomes of the earth, be very shoppes and storehouses of Couetousnes and Auarice: this is the world which the Prophets did foreshew, that men soyne house to house, and land to land, as though themselues would alone dwell vpon the earth.

Couetousnes is the wellspring of miseries, for from thence proceedes warre and destruction, and the great effusion of blood, with the which the earth is ouerflowne: from Couetousnes proceed Murders, Treasons, Thefts, Usuries, Forswearings, the corruption of Witnesses, and peruerting of Iudgements: from Couetousnesse the tedious delayes in Law, and lingering of sutes do proceed: and to be short, from thence commeth all kind of wickednes.

This greeuous sinne is growne so familiar amongst men, that many liue without merrie, in such sort that now we may see the streetes full of poore Beggars, naked, and clad with pouertie, with an infinite number of banished women, driuen out of their Countries, bearing their children in their armes, wanting that which couetous men hoard vp with such cares, that they make it their God, and will rather let a poore body die at their gates, then refresh him with food.

Therefore let vs now leaue these wicked men, Idolaters of their treasures, with the couetous rich man mentioned in the holy Scripture, and speake of an other dice which is called Enuie: a maladie wherewith many mindes in this new world, is greeuously afflicted.

The time is now come, that the whole earth is nothing but a very place of the Enuious: a vice which is the oldest of all vices, & hath bin vsed in the worlds infancie: the experience thereof was approoued in the first age in Adam and the Serpent, in Abell and Caine, in Iacob and Esau, in Ioseph and his brethren, in Saule and Dauid, in Hammon and Mardocheus; the which pursued not one another for their riches,

but

but for the enuie that the one bore to the other.

But all this is nothing to the Enuie which is vsed amongst men at this day: which wicked Vice, not onely raigneth amongst the common sort, but also amongst the higher: for when they are mounted to the toppe of Fortunes wheele, and thinke peaceably to enioy the fauour of Princes, beholde sodainely the Enuie of some other, conspires against them, and causeth them to be disdayned, and cast out of fauoure: Therefore I thinke there is no other meanes for to auoyde Enuie, but to auoyde Dignitie and Rule: the reason is, that we are the children of Enuie: and he that leaueth most goods, leaueth most Enuie.

For this cause the Elders counselled the Rich, that they should not dwell nerre the Poore, nor the Poore neere the Rich: for the one are enuied for their Wealth, and the other for their Pouertie.

Heere will we now leaue this greeuous sinne of Enuie, and a little glaunce at the ambitious Pride, that raigneth amongst vs. Who euer saw such excessiue Pride in all estates, as we see at this present? whereby we may well name this world, a world of glistering Gold, of Siluer, of Veluet, of Purple, of Silke, with the which we decke our bodyes curiously, & haue no regard of the sinnes that ouerload our soules.

But let vs beware that the same happen not to vs, which the Prophets writ against the Women of Ierusalem, who reproued their pride, their vnshamefast Lookes, their rowling Eyes, their Attyres, their Chaynes, Iewels, Bracelets, and other their vaineglorious fashions: It will happen to you (sayth the Lord of Hostes) that in stead of Perfumes, you shall haue stincke: in stead of curled haire, baldnesse: and the fayrest young men amongst you, shall passe through the edge of the sword, and the strongest shall be slaine, and perish in the warres.

Many other vices could I largely discourse of, as the sinne of Gluttonie & Drunkennes, wherewith the whole earth is

infected: and I greatly marueile, that many vnsatiable belly-gods doe not rot and burst in the middest of their riotous excesse, that wil sit bowsing in Tauerns, spoyling that which might comfort many succourlesse people, and in the meane time, the poore Lazarus standeth at the gate, and cannot haue so much as the Crummes that fall from their Table: and to conclude, these wicked vices of Gluttony and Drunkennesse, hath continued vpon the earth euer since the beginning of the world: as for example. The licorous lusting of Adam and Eue, was the cause that the gate of Paradise was shut vp against vs, Esau soulde his birthright, Saint Iohn Baptist was slaine after Herod had banqueted: Noah being ouercome with Wine, slept with his priuie parties vncouered, and was mocked of his Children: Lot being drunke with Wine, deflowred his owne Daughters: with many other examples that I could name touching these wicked vices, which for this time I passe ouer. And now I will discourse of our miseries and calamities belonging to mans wofull pilgrimage.

CHAP. 9.

Of the miserie of Age, and of mans death: with his resurrection, and the terrible iudgement of God at the latter day.

THus after man hath waded in a sea of miserie, and is there therein ouerwhelmed euen from his birth, at last, Age comes creeping on, and then, when we ought to rest, griefes and dolours are renewed, the heart afflicted, the braine troubled, the face withered, the body crooked,

crooked, the sight dimmed, the hayres falling, the teeth rotten: and (to be short) the body is then, as it were a similitude of death. For in age, man is wonderfully changed, he is prompt to wrath, hard to appease, sadde, couetous, and suspitious: the which being well considered by the Emperour Augustus, sayd: That Man, till fiftie yeares, liued in pleasure and felicitie; and he that liueth longer (for the most part) passeth his time in sorrow and greeuous sicknes, death of children, losse of goodes, to bury his friendes, with an infinite number of other worldly troubles: So that it were better to haue their eyes closed in youth, than to liue to beholde these thinges, in their crooked age.

Thus after man hath sorrowed all his dayes vnder the heauy burthen of his sinnes, he is forced at last, to yeelde vn- Death; yet by no meanes may he know after what manner he shall end his life. Some there be that are forced to by hunger, others by thirst, others by fire, others by water, others by poyson, others are smoothered, others are torne in peeces by wilde Beastes, others deuowred of the Fowles of the ayre, others are made meate for Fishes, and others for Wormes: Yet for all this, Man knoweth not his end: and when he thinketh himselfe most at rest, he sodainely perisheth.

What a dreadfull sight is it to see him lying in bed, that is oppressed, with the paines of death: What shaking, and changing of all the boudes of nature will be make, the Feete will become cold, the Face pale, the Eyes hollow, the Lips and Mouth to retyre, the Hands diminish, the Tongue waxeth blacke, the Teeth doth close, the Breath fayleth, the cold Sweate appeareth by violence of Sickness: all which is a certaine token that Nature is ouercome.

But now when it commeth to the last gaspe, or at the sorrowfull departure that the soule maketh from his habitation, all the bands of nature are broken: beside, when the diuell or wicked spirit is assured of our end, what furious assaules will

he make against our soules, to bring vs in dispaire of Gods mercie: it is the houer when as Sathan doth his power to striue against God, for to hinder the saluation of mankinde: and he is more boysterous in these latter dayes, for that he knoweth that his time is but short, and that the ende of his Kingdome is at hand, and therefore he is the more inflamed: for he neuer more tormenteth those whom he doth possesse, then when he knoweth that he must depart.

But now when man hath passed the bitter anguish of death, where is then become his glories? Where are his pompes and triumphes? Where is his voluptuousnesse and wantonnesse? Where is his maiesties, excellence, and holinesse: they are vanished as the shadow, and it is chaunced to them, as to the Garment that the Wormes haue eaten: or as the Wooll that the Moath hath deuoured.

Let vs behold man when he is in his Graue: who euer saw a monster more hidious then the dead Carkasse of man? behold his excellence, maiestie, and dignitie, couered with a lumpe of earth: heere you may see him that was cherished, reuerenced, and honoured, euen to kisse his handes and feete; by a sodaine mutation, become a creature most abhominable: And to them it happeneth, as Salomon writeth in his booke of Wisedome: What hath it profited (sayth he) the pride and great abundance of riches? All these thinges are passed, as is the Arrow shot to the white, or as the Smoake that is dispersed with the wind.

Let vs therefore now leaue the body of man resting in his Graue, as in a bed for a season, and speake of his reiurrection, and the iudgement of God, which was so much feared of the Prophet Dauid, that he prayed God not to enter into iudgement with his seruant.

Being dead in this worlde, he must then appeare before the iudgement seate of God, with such a terrour to those that consider it well, that there is no member but trembleth: It is the day that the Lord will come like a tempest, when euery

ones

vnes heart shall fayle them, and all the worlde shall be astonied: For euen as the Lightning that ryseth in the East, and extendeth to the West, so shall the comming of the sonne of man be. Tribulation then shall be so extreame and great, as the like hath not been since the beginning of the worlde, till now, nor neuer shall be the like: the Sunne shall be darkened, and the Moone shall giue no more light: the Starres shall fall from heauen, and the waues of the Sea shall rage, and men shall be amazed with feare, and the powers of heauen shall moone.

Woe shall be in those dayes to them that are with childe, and to them that giue sucke: For as it was in the dayes before the Flood, they did eate and drinke, marry, and were married, euen vnto the day that Noah entred into the Arke, and knew nothing till the Flood came and tooke them all away: So shall the comming of the Lord bee, and then shall all kindreds of the earth mourne, and shall hide themselues in Dennes and Caues, and in the Mountaines, and shall say vnto them, fall vpon vs, and hide vs from the face of him that sitteth vpon the Throane.

Blow out the Trumpet (sayth the Prophet Ioel) that all such as dwell in the worlde may tremble at it, for the day of the Lord commeth, and is hard at hand: a darke day, a gloomy day, yea and a stormy day. Before him shall be a consuming fire, and behinde him a burning flame: Then the dead that are in the Graues, shall rise and come forth: the bones, and the other partes shall finde out their ioynts, for to ioyne againe together with the body, that the earth hath putrified and corrupted.

All those that the Beastes and Birdes of the Ayre hath deuowred, all those that the Sea hath swallowed vp, all those that are inuapored in the Earth, and all those that the Fire hath consumed, shall be reduced and brought to their former state: All the blood that Theeues, Pyrates, Murderers, Tyrants, and false Iudges, haue vniustly shedde, shall then

appeare before the maiestie of God: so that there shall not one droppe of blood be lost, from the time of Abell, that was the first slaine of men, vnto the last: so that there shall not one haire perish.

If the Vaile of the Temple did breake, the Earthquake, the Sunne darken and change his brightnes, for the wrong that was done to Jesus Christ being on the Crosse, although in nothing he did offend: What countenance may then poore sinners shew, that haue offended him an innumerable times? Who then shall abide the shining brightnes of Gods Maiesty sitting vpon his Throane of glory?

It is the dreadful hower when wicked Monarches, Kings and Princes, shall giue account of their vnlawfull exactions that they haue made vpon their subiects, and of the blood that they haue wrongfully spilled: It is the hower wherein Marchants, & such as haue traded in the cycle of the world that haue beguiled and sold by false waights and measure, shall render iust account of the least fault that they haue committed: It is the hower that couetous men and Vsurers, that haue beguiled some, and vndone others, shall pay themselues the cruell interests of that which they haue ill gotten: It is the hower when Maiestrates and wicked Iudges that haue corrupted, violated, and suspended iustice, shall bee countable for their corruption & iniquities: it is the very hower wherein Widowes, Orphants, and other afflicted persons, shall make their complaints before God of the wrong and oppression that hath beene shewed them: It is the hower wherein the wicked shall say (repenting in themselues, troubled with horrible feare) behold these which in times past we had in derision, infamy and reproach, are now accounted amongst the children of GOD, whose portion is amongst the Saints: It is the hower wherein many foolish and dumbe persons shall bee more happyer than the wise and eloquent: Many shepheards & carters, shal be preferred before Philosephers: many beggars before rich Princes and Monarches: and

many

many simple and ignorant, before the witty and subtile.

Let vs therefore that are Christians, looke to our selues, and take heed we be not counted vnder the arrest and sentence of the most greatest miserie of all miseries: The which sentence is recited in the fiue and twentie Chapter of Saint Matthew, where it is sayd:

Goe yee cursed into euerlasting fier &c.

FINIS.

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